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Editorial

THEOLOGY is an Anglican journal but we try to keep a watchful eye on what is happening elsewhere in Christendom, and it is with pleasure that we frequently publish contributions from members of other communions. This number opens with reports from two correspondents on the continent which call attention to some of the striking developments that are taking place in Roman Catholicism. Both by its friends and by its enemies Rome is often presented as the old firm carrying on the old business in the old way, and there is of course a good deal of warrant for that view. But if, as Newman said, "to live is to change", then it may also be true that Rome is at present showing signs of life which other Christian communions may envy. It is important not to exaggerate the extent of the Liturgical Movement or of the Biblical Movement, but manifestly they are *movements* and there is a sense of spring in the air which is now a rare enough thing in Christendom to be noteworthy.

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At the same time, we should like Anglicans at the beginning of a new year to derive some modest encouragement from a book that has lately been published with the happily chosen title, *Modern Canterbury Pilgrims*.[1] It is described as "the story of twenty-three converts and why they chose the Anglican communion". We are not generally partial either to symposia or to conversion stories. Conversion stories are usually too shrilly told and are prone to put forward bad reasons for decisions that were evidently determined otherwise. This characteristic is particularly aggravating in the case of decisions which one is disposed to welcome. We agree with Archbishop Whately who said that he was "even more mortified by weak arguments in favour of his own views than by strong ones against them". However, we were agreeably surprised by these Anglican conversion stories. Some of the converts in question started from Roman Catholicism, others from Protestantism, others from nothing in particular, only one from a non-Christian religion. Most of them are now citizens of the U.S.A. and members of the Protestant Episcopal Church, but there are a few who have become members of the Church of England itself. Between them, they bring out, more effectively than any abstract treatise could, the strengths of the Anglican position and its proper appeal, without glossing over its weaknesses. Moreover, on the whole they write without any excess of enthusiasm, and are almost uniformly positive and appreciative in describing their previous experiences before entering the Anglican communion. English readers will learn a lot about the

[1] Edited by the Dean of New York. Mowbray, 13s. 6d.

.60
957

American religious scene from these pre-Anglican experiences. Oddly enough, the most impressive story of all to our mind is that of Professor W. H. Auden who alone of the contributors ignores his brief and, after explaining how he came to Christian faith, stops short without saying why it was to Canterbury that he turned or returned.

Rome Returns to Roots

An event of far-reaching importance in the history—perhaps even in the reform—of the Roman Church took place in Italy recently. The Liturgical Movement, which has grown from small beginnings made fifty years ago into a major force within that church, is more than a mere concern for brighter and better services: it is in effect a new mode of consciousness—a new sense of what the Church *is*, and what it means to belong to it.

The first International Congress of Pastoral Liturgy, held at Assisi in September, marks a great step forward towards the revival of popular participation in liturgical worship, the reform of rites and ceremonies to facilitate this, and (indirectly) towards the recovery of Christian unity in the sense that convergence towards a more liturgical, biblical and Christocentric theology and piety is already a measure of rapprochement between dissident confessions.

The Congress numbered nearly two thousand persons; the largest contingent came from Germany, but the group from Canada and the United States was only a little smaller. Every country in Western Europe was represented, and parties came from South America, Africa, Asia and Australia. On the platform was massed a phalanx of bishops and other prelates with five cardinals in the front row. The presidential chair was occupied by Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, whose presence indicated the gravity of purpose and intention of the Congress.

The initiative in arranging such a congress came primarily from the Liturgical Institute in Trier and the Centres de Pastorale Liturgique in Paris and Lugano, though no small impulse and material aid came from North America. High tribute was paid on all sides to the enterprise of the organizers and to the president of the organizing committee, Mgr Carlo Rossi, Bishop of Biella, as also to those who took the first steps nearly fifty years ago which have led to this great world-wide liturgical revival—most notably Pope Pius X, Cardinal Mercier of blessed memory, and Dom Lambert Beauduin, the Cardinal's close disciple and friend, who is happily still with us.

The several speakers maintained a high level of scholarship, whilst relating this carefully to the concerns of pastoralia. The full title of the congress "The Renewal of Liturgy and the Care of Souls" makes plain the origin and purpose of the movement; this is always and above all that the whole body of the faithful may grow in the knowledge and love of their Saviour and so in sanctity, through an active and intelligent participation in the Church's own, public,

formal worship—in Mass, Sacraments and Office. Fr Jungmann, S.J., who gave the first paper (after the inaugural addresses by the presidents of the Congress and of the organizing committee) and who was accorded a tremendous ovation in recognition of his great work *Missarum Solemnia* and other liturgical studies, demonstrated with massive learning how the origins of liturgy lay in the full participation of the whole local church assembled for worship, that it might know itself as the Mystical Body of Christ in and through which he still lived, spoke and acted on earth. Fr Jungmann showed how the rites remained in the language of the people for nearly the first thousand years (and even longer in southern Europe) and recalled how, even when in the West Latin became both fixed and relatively unintelligible to the rank and file, Rome had always allowed vernacular rites in areas (e.g. Croatia, Slovenia and, after the rise of Hitler, Germany) where (for political reasons) ordinary preaching and catechism was not allowed. In a striking parallel he indicated how, during the past thirty years, the Roman Church has formally laid aside (by the Lateran Treaty) the stiff, encasing plate-armour of temporal (political) power, which in earlier times was thought to be indispensable, but whose renunciation has in fact yielded immense spiritual strength; and he suggested that in a similar manner the Roman Church was now putting off the rigidities of liturgical forms and formularies which had been found necessary during the past five hundred years or more, and was finding increased strength and vigour from a recovery of greater freedom and flexibility animated by a deep concern for souls.

Cardinal Gerlier, Archbishop of Lyons, a venerable and deeply venerated figure, presented a thorough survey of the historical development of bi-lingual rites (that is, rites mainly in the common tongue, with a few special moments preserved in Latin) for the administration of Sacraments, and pleaded with great force and authority for a yet wider extension of this practice. An interesting appendix to this paper was made by a young Italian bishop, who told the Congress about the recent publication of such bi-lingual rites for Italy also.

Mgr Wagner, Director of the Liturgical Institute at Trier, made an eloquent plea for the recovery of an authentic Christian style of church building, going behind the medieval errors of screens and other obstacles to full popular participation (and even vision), and also repairing the error of altars placed up against the east wall, where, properly, the bishop's throne should be, thus making the altar itself primarily a throne for the exposition of the Most Holy Sacrament; he produced massive arguments for restoring the altar to its proper place in the centre of the church, so that the whole people of God in any place, assembled in hierarchical order to form the City of God there, may truly "stand around" (as the rite demands) and each "do his own liturgy according to his station and office".

Other speakers spoke of the restoration of biblical studies and of the need to stress the importance of the Ministry of the Word as much as the Ministry of the Sacrament ("The priest who is competent

336366

only in one and not in both of these ministries is only half a priest," said the saintly Fr Augustine Bea, S.J., who is a Consultor of the Sacred Congregation of Rites); of the recovery of the *Oratio Fidelium*, or prayers of the people, preferably in litany form, to link particular local petitions and intentions with the one great sacrifice of Christ; of the extension of opportunities for Holy Communion, and, indeed, for offering the Mass, by the provision of Evening Masses and the new rules governing the fast before Communion; of the significance of the new Constitution on the essence of valid ordination, which lies not merely in the shifting of emphasis from the chrismation or the *porrectio instrumentorum* to the imposition of hands as the effective act, but also in the recognition of the Preface as the proper formula of consecration—a return to the primitive practice which is pregnant with implications for the future development of eucharistic doctrine; and above all of the new-old Holy Week rites, used for the first time last year. Reports from all over the world spoke of attendances on Palm Sunday, Maundy Thursday, Good Friday, as well as on Easter Eve, increased by 200 per cent., 300 per cent., even 500 per cent. in places, and further improvements were foreshadowed. Finally, Cardinal Lercaro, a vice-president of the Congress, spoke of the simplification of rubrics and of the reform of the Breviary; it seems possible that before long priests engaged in active pastoral work may be dispensed from the obligation of saying the "little hours" and required to recite only a Morning and Evening Office, with a lectionary much enlarged and enriched. This reform was one of many specifically requested by the Liturgical Conference of North America held in Canada last August. Obviously not all of these proposals will be accepted at Rome; indeed, some time must pass while they are debated and considered, before any further changes will be promulgated. It was noticeable at Assisi that the Italians were taken by surprise and at first alarmed by such widespread demands for such sweeping reforms; their hostility must be overcome, their goodwill and full accord obtained before Rome can be expected to issue new directives for the whole Church. None the less, it is also clear that the arguments and recommendations, both of the North American Conference and of the Congress at Assisi, will be given full and serious consideration at Rome.

A liturgical congress which consisted only of learned papers and addresses, however, would be self-contradictory. Every session began and ended with the recitation of the Office, whilst each morning Pontifical High Mass was celebrated in the Basilica of St Francis; few sights were more impressive than the great procession of nearly a thousand priests, prelates, bishops and cardinals entering and leaving the church; few sounds more exalting than that of nearly two thousand voices chanting the Propers (with full psalmody) as well as the Common of the Mass, under the direction of a Benedictine monk in his simple black habit.

The Congress closed on a Friday night, and next morning a special train took over a thousand congressists down to Rome, where they were granted an audience by the Pope, who returned from his

summer residence at Castel Gandolfo especially to receive them and who expressed his appreciation of the zeal, learning and aspirations of the Congress. Who dare say that Assisi, the starting-place of one great movement seven hundred years ago for the reform of the Church, may not prove to be the starting-place of yet another reform in our own day, no less widespread or radical?

VIATOR.

Letter from France

THE BIBLICAL MOVEMENT IN THE CATHOLIC CHURCH

THE present renewal of Catholicism in France has many different, and even divergent, aspects, but its most striking characteristic is undoubtedly the biblical movement. This movement did not begin in France. It had two sources—in Austria and in Italy—which were independent of one another: both date from the period before the last war. In Austria, Pius Parsch seems to have been the first to perceive that the popular liturgical revival would seriously misfire unless it were based on a return to Holy Scripture. Hence his admirable little review, *Bibel und Liturgie*. In Italy, an attempt to put the Gospels into wider circulation, particularly by means of the cheap editions of the Society of St Paul, soon developed into a larger movement which aimed at popularizing the whole Bible. The papal encyclical *Divino Afflante Spiritu* may be regarded, in part at least, as an outcome of this movement; it certainly brought the movement official approval and encouragement.

In France, on the other hand, it is curious how little interest Catholics took in the Bible, until quite recently. This distrust, or indifference, was by no means a monopoly of the conservative elements in the Church. Until the day before yesterday, to all intents and purposes, the Bible was equally ignored by the pioneers of the liturgical movement, of the campaign for evangelization, and of the social movement. If you suggested that they should interest themselves in the Bible, you met only with scepticism, suspicion or frank opposition. No one but a dreamer, it was supposed, would think of going back to such a monument of archaism in order to meet the needs of to-day; such an illusion could be entertained only by people who had been affected by what was most obsolete in Protestantism. The situation was too serious and too urgent to burden oneself with such a dead weight. . . . To-day, *quantum mutatus ab illo* can be said both of the average cleric and of the lay militants. The danger now is that they should imagine they have in the Bible the panacea for all evils and the solution of all problems!

What was the reason for the neglect and distrust of the Bible? And how is this sudden change to be accounted for?

The negative attitude to the Bible was fundamentally a clerical phenomenon, and it was the result of the teaching given in the seminaries. French theological circles had been keenly interested in

the Bible at the time of the modernist movement. But that had produced a reaction which in effect turned the study of Holy Scripture into a laborious kind of apologetic, entirely taken up with exposing and refuting "modern errors". The impression made on the ordinary seminarist was that the Bible was a thicket of thorny problems which should as far as possible be avoided. The idea that the Bible could be a source of inspiration for the spiritual life or for preaching would have seemed rather like a bad joke.

To a large extent, the change that has come about has been a victory of the laity over the clergy. To begin with, Catholic poets, like Péguy and Claudel, found their nourishment in the Bible simply by leaving modern study and its problems on one side. Their work made many alert young Catholics realize that the Bible itself is infinitely richer and more alive than all the commentators put together. At the same time, those engaged in Catholic Action, as a result of their meditations on the Gospel, found themselves drawn to St Paul by their interest in his doctrine of the Church as the Body of Christ, and it is very difficult to become interested in St Paul without finding yourself impelled to become more closely acquainted with the whole Bible. The clergy, however, remained doubtful about all this. It was not, for the most part, sheer obscurantism. They had studied the Bible in their seminary days (at least they thought they had) and they had satisfied themselves that it was an exercise that was not only useless but boring. It seemed therefore absurd to encourage the laity to engage in it. They could not make out why Daniel-Rops' *Histoire d'Israël*—a book written by a layman—was having such a great success. Was it after all possible that the people of God might find that it had an interest in the word of God? They would never have believed it if they had not been compelled to recognize patent facts.

Then some headstrong Benedictines published the first French translation of the Bible that was really readable. Also, some liturgists who had been impressed by the work of Pius Parsch began to get a bit of hearing. Next, the Dominicans arrived with all the resources of the *École Biblique* of Jerusalem and the generous initiative of a small Parisian group with bold ideas which they were ready to risk trying out: it was thus that the "Bible de Jérusalem" started to make its appearance in instalments. . . . And now, in consequence of the unforeseen success of these enterprises, the rear-guard that had dubiously been holding back was seen to be trying to catch up with the advance-guard. Old editions of the Bible that no one had ever bought were quickly and cheaply rejuvenated so as to enjoy a belated success that they had done nothing to deserve. It was the same with books *about* the Bible. When the demand for them suddenly soared above the supply, all sorts of old, unsaleable dissertations appeared on the market, together with a lot of improvised introductions and undigested tracts for the times. A famished public devoured everything it could lay hands on. Nowadays, no French Catholic book has a chance of selling unless it is "biblical", and any book that is "biblical" (or claims to be) can hope for a measure of success. . . .

Obviously, a fashion that has spread so swiftly and so widely will have its weaknesses. The most contrary excesses are found side by side: a craze for wildly fantastic allegorical interpretations on one side, and an outmoded "historicism" on the other. . . . Some go into raptures over the most deplorable specimens of patristic exegesis, while others produce, as though they were sensational discoveries, venerable critical hypotheses that a liberal Protestant would now blush to espouse. . . . Or again, the most disconcerting harmonizations are put forward by so-called "Catholic intellectuals" as the solution of all the problems: they even go so far as to treat as a biblical metaphysic ideas borrowed from Teilhard de Chardin, who had a gnostic contempt for the whole biblical conception of God, and particularly for that of the divine fatherhood. . . .

But all this is merely the backwash of the main current. It is remarkable how little the movement as a whole has been affected by it. Catholic Action and the liturgical movement have enabled the Christians of France to realize what it is to be an *ecclesia*—a people of God of which they must be living members. When they come to the word of God they are thus prepared to take it as it ought to be taken—precisely as a word addressed by God to his people, a word that must be understood and relived within the continuous experience of this people, which is what tradition means. Moreover, this movement is taking place just at the time when scientific study of the Bible, having passed through a period of feverish hyper-criticism, is nearly everywhere becoming more religious and moving towards a recovery of traditional insights. It is significant that the present Pope did not hesitate to convey in a papal brief his warm congratulations to G. Kittel on account of his *Theologisches Wörterbuch* of the New Testament! The study of the Bible within the Catholic Church is no longer being carried on in an atmosphere of nervous controversy, but there is spring in the theological and spiritual air.

It is not at all surprising then that the biblical movement is at present making its way everywhere and producing everywhere a deeper spirituality.

Perhaps the most remarkable area in which this is happening is that of liturgical life. After the last war, the liturgical movement was to a large extent directed towards what were called *paraliturgies.* That is to say, the young liturgists, who had a little prematurely despaired of ever making the traditional liturgy popular, had improvised various offices to take its place. Although these were put out as translations or adaptations of the liturgy, they did in fact quickly acquire an independent character stamped much more by the ideas (or slogans) of the contemporary secular world than by any impress of the Christian tradition. The influence of the biblical movement has, broadly speaking, reversed this tendency. The *paraliturgies* are being transformed more and more into *veillées bibliques,* in which readings from Scripture, together with hymns and prayers in harmony with it, recreate the very atmosphere in which the Catholic liturgy itself originated.

In this connexion mention should be made of the extraordinary

success of the Psalter, in the "Bible de Jérusalem" translation,[1] as a medium of prayer for the faithful. Its success was greatly assisted by the popular music that R. P. Gélineau composed for this French version of the Psalms. Here again, the clergy, who have always been used to reciting the Psalms in the breviary, have often been astonished at the ease and the spontaneity with which lay folk to-day have taken afresh to this kind of prayer.

After this, it will seem almost a matter of course that preaching, and Christian teaching in general, should be acquiring a strictly biblical character. The old type of sermon with its systematic and logical structure is giving way to homilies that draw out and dwell upon the main themes of the various Scripture-lections in the mass and the offices. Quite recently the catechism too has been revised in France so as to make it more plainly evangelical and biblical, and there is a tendency to revise it still further in the same direction. An attempt is being made to introduce the faithful—and children in the first place—to a vision of the Christian mystery of which the categories, the expressions and the images are as nearly as possible those of the word of God.

In conclusion we may ask what is the ecumenical significance of this renewal in the Church of France. There is no doubt at all that the biblical movement is giving Catholics a new understanding of what is deepest and best in Protestantism. There is not yet much evidence, however, that it is evoking in French Protestants any fresh sympathy for Catholicism. They appear rather to view the Catholic biblical movement as an unfair form of competition. Is not the Church turning to its own uses what they have always regarded as *their* most effective weapon? Still, it is not to be supposed that this polemical and negative attitude will persist. The more the biblical movement develops in the Church—where it is receiving every kind of encouragement, not least from the Holy See—the more it is bound to become in the end an incomparably powerful factor making for reconciliation and reunion—not in a doctrinal minimum, but in a maximum of truth and of life.

SERENUS.

Faith Healing and Faith Healers

THE recent memorandum submitted by the council of the British Medical Associaton[2] to the Archbishops' Commission on divine healing has drawn attention to the current interest in the subject among both clergy and doctors. It is perhaps significant that this heightened interest should come at a time which is different, medically speaking, from all preceding ages, and different in a revolutionary way. For the first time in history effective treatments are now available for many serious diseases. A century or so of scientific medicine and in-

[1] *Les Psaumes*. 2nd edition, 1955. Editions du Cerf, Paris. 1200 frs.

[2] *Divine Healing and Co-operation between Doctors and Clergy*. British Medical Association, 1956. 2s. 6d.

tensive pathology has shed unprecedented light on the mechanism and natural history of disease processes. Clinical acumen and collated observations have made it possible to give a much more reliable prognosis than ever before. Of course, new problems have arisen as well as new potentialities; scientific medicine is welcome, but it is increasingly expensive and, as well, it has its limitations. The further the illness lies within what have come to be known as the psychosomatic and the psychiatric fields, the harder does a scientific, i.e. strictly quantitative, approach become.

So far as the Christian is concerned, there is an urgent need, and one that is by no means unrecognized, for the theological concepts to be related with current psychological knowledge. For example, although Christian conversion is frequently followed by a hitherto unknown peace of mind and co-ordination of the personality, it is often mistakenly supposed that any psychiatric disability will automatically be put right thereby; it is equally wrong to deduce from a psychological disturbance that there is necessarily an underlying spiritual malaise. The enlightenment, or relative enlightenment, of to-day about mental illness contrasts vividly with the embarrassment and taboos of even fifty years ago, but that either of these ideas should be prevalent among Christian people shows that there is need of such a correlation of theological ideas and psychological knowledge.

The terms spiritual healing and divine healing are being used to-day in many different senses. The Archbishops' Commission recognized this in its terms of reference to the British Medical Association by using the words, "Anything which might be called 'spiritual healing' ". Such an expression has been applied to a genuine integration of the personality following religious conversion. It has been used for the changed mental and spiritual attitude to an incurable disease or to the irreversible effects of an injury. However, it is commonly used to-day in a different sense, to mean the same thing as the miraculous healing which occurred in New Testament times.

It is not surprising that any claimants to miraculous powers should gain popular credence, for the mass of men and women have an understandable fear of disease and its consequences, a fear which is not lessened by their inevitable ignorance about it. There are still many incurable diseases, and the suggestion that, in the last resort, a miracle may happen, is bound to be believed willingly, even if credulously, by many. When the word healing is mentioned it is customary to think in terms of any physical restoration which may occur rather than of the mental and spiritual readjustment that the disease or disability may demand. The Lambeth Conference of 1920 appointed a committee to report on this subject, and, so far as the occurrence of the miraculous was concerned, their report[1] may be summed up in these words from their memorandum: "Our committee has so far found no evidence of any cases of healing which cannot be paralleled

[1] *The Ministry of Healing*. (S.P.C.K., 1924.) Report of committee set up by Resolution 63 of Lambeth Conference, 1920.

by similar cures wrought by psychotherapy without religion, and by instances of spontaneous healing which often occur even in the gravest cases in ordinary medical practice." The B.M.A. report of thirty-two years later is in striking agreement: "To summarize, we can find no evidence that there is any type of illness cured by 'spiritual healing' alone which could not have been cured by medical treatment which necessarily includes consideration of environmental factors." Of course this is to decry neither the possibility nor the occurrence of miracles of healing. It is merely to state that careful inquiry by impartial and informed persons failed to discover any evidence that miraculous healing was occurring at the present time. There are other exhaustive examinations of the cases reported by healers (for example, that of Rose in this country,[1] and that of Paulsen for the American Medical Association some years ago[2]) which also suggest that the cases reported by healers as cures are on the whole not substantially different in their course and outcome from similar cases treated along more orthodox lines.

There are those to-day who contend that the charismatic gift of healing was exercised in an active and effective ministry until at least the third century. This has been seriously questioned on grounds of historical fact by, for example, McEwen.[3] The many claims, of later centuries still, found one of their most searching critics in John Henry Newman:[4]

> "The miracles of Scripture are, on the whole, grave, simple, majestic; those of ecclesiastical history often partake of what may be called a romantic character, and of that wildness and inequality which enters into the notion of romance."

The question of whether or not the gift of miraculous healing is reappearing to-day would seem to be easier to investigate. If much that is to-day practised in the name of spiritual healing is spurious and unjustified, it is better that what is going on should be scrutinized critically, than that excesses should be perpetuated and discredit come to the Church and particularly to those who are most concerned to do their best for the sick who look to them for succour.

THE RELIGIOUS AFFILIATIONS, THEOLOGY AND PERSONALITY OF HEALERS

The term healer will be used for all those who claim to be able to cure diseases in a paranormal manner, i.e. in defiance of known natural law, and who attribute this healing to supernatural agencies.

(i) *The religious affiliations of healers.*—It is well known that from the earliest times adherents of nearly all religions have claimed to be able to cure diseases in one way or another, but this discussion will

[1] Rose, L. (1954), Some Aspects of Paranormal Healing, *British Medical Journal*, ii, 1329.

[2] Paulsen, A. E. (1925), Religious Healing, *Journal of the American Medical Association*, **86**, 1519, 1617, 1692.

[3] McEwen, J. S. (1954), *Scottish Journal of Theology*, **7**, 133.

[4] Newman, J. H. (1870), *Two Essays on Scripture Miracles and on Ecclesiastical*, p. 116.

be confined to those persuasions, orthodox and not so orthodox, which may in any sense be called Christian. Roman Catholics, Anglicans, Methodists, Congregationalists, and other nonconformist bodies have all been represented. Seventy years ago the *Lancet* commented on cures ascribed to members of the Salvation Army. The Pentecostalists have always made much of the gift of healing as evidence of the working of the Holy Spirit. In fact, there is a very wide spectrum within the Christian world as well as outside it, and those outside it include at least some spiritualists, who claim to be guided in their healing by the spirits of dead doctors.

(ii) *The theology of healers.*—The essential theme of the theology of many present-day healers is that all sickness is in every way absolutely contrary to the will of God, and that the teaching of Christ supplies an adequate mandate for the practice of such healing, and for the expectation of such results, as were seen in New Testament times. This sometimes leads to self-contradictory statements such as this one by Dr Christopher Woodard: ". . . I do not believe that a child is ever meant to die. I keep that thought in my mind whenever I am called to the bedside of a sick child, but if that child dies, so long as it dies surrounded by peace and free from pain, I accept that death as part of the Divine plan."[1] The use of Scripture by healers is usually highly eclectic, and fails to take account of the overall teaching of the Bible on such deeper issues as the origin of evil and of the personal significance of an illness in the life of the sufferer. In fact, the patient with an irreversible condition like an amputation never seems to come within the orbit of a healer's activities, whereas it is just such a patient who is most in need of help in readjusting himself to his changed circumstances. Another confusion which is obvious in the writings or practice of some healers is the confusion between disease in the usual sense and the phenomenon of demon-possession, a confusion which is strikingly and refreshingly absent from the Gospels. Smith Wigglesworth[2] was a healer who continually claimed to cast out demons from people with various diseases, and Dr Woodard writes that possession is "extremely common". He suggests that "ninety per cent of people suffer from some sort of possession".[3] Finally, it is sometimes the case that promises from the Old Testament which refer to Israel pictured allegorically as a sick man are taken literally to refer to physical healing of men and women to-day, e.g. Is. 1. 6, Jer. 30. 12 or Mic. 1. 9.

(iii) *The personality of healers.*—From a study of the writings of a number of healers and from reports of their activities it is difficult to avoid the conclusion that they share some marked similarities in psychology and outlook.

(*a*) There is frequently a highly emotional flavouring to accounts given both of their own activities and of the miraculous healing which is in some cases claimed to have been the start of their ministry

[1] Woodard, C. (1955), *A Doctor's Faith Holds Fast*, pp. 60–61.
[2] Frodsham, S. H. (1949), *Smith Wigglesworth, Apostle of Faith* (Elim Publishing Co., London).
[3] Woodard, C., op. cit., p. 140.

to others. For example, a well-known woman healer gives this account of her experiences:[1]

> "On Sunday, March 11th, I was roused from sleep by a voice saying 'Dorothy'. I sat up, and saw at the foot of my bed, a wonderful light, out of which came the most beautiful face of a woman. She was holding a lily in her hand, and came quite close to my side saying, 'Dorothy, you are quite well now. God has brought you back to use you for a great and privileged work. In your prayers and faith, many sick shall you heal; comfort the sorrowing; give faith to the faithless. Many rebuffs will you have, but remember you are thrice blessed. His Grace is sufficient for you. He will never leave you.'
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> "After making the sign of the Cross over me with her lily she disappeared. When I awoke in the morning, the scent of her lily still remained."

(*b*) Divine guidance, in the form of direct voices, is claimed by some healers; for example, Mrs Elsie Salmon[2] describes how "in an early healing service when I was about to 'lay hands' on the first sufferer there clearly came the words, 'Cup your hands child—spiritual oil' ". In a later book[3] she refers to "The Inner Voice" in a way which can only be meant to imply verbal and audible messages rather than any simple and more orthodox leading.

(*c*) This naïve idea of God's guiding is often accompanied by a view of prayer which borders on the magical. Writing on the place of prayer in the ministry of healing, an American woman healer[4] says: "Functional diseases are almost always instantly healed if the prayer connects with the patient at all. . . . Organic diseases, such as cancer and arthritis, are naturally much more difficult than functional diseases." The difference between this and the New Testament view of prayer scarcely needs comment.

(*d*) It is of course unreasonable to expect that those who have no medical qualification should give detailed accounts of physiological phenomena in technical language, but it is nevertheless surprising to find the same kind of crude naïveté in the healer's conceptions of bodily function as in the ideas of the mechanism of prayer. The same author writes,[5] in a chapter called "Further Hints on Healing":

> "The blood is the life of the body. The healer must remember therefore that the blood will tend to rush toward the spot on which he lays his hands. In most cases this is just what the healer wishes, but sometimes it is not. In the case of a blood-clot, for instance, one should think twice before laying his hands directly on the affected spot. Perhaps he should place one hand instead upon the back of the neck where the nerves of all the organs come nearest the surface of the body, and the other upon the heart. If he wishes to soothe a headache he should also be careful not to increase the flow of blood to the head."

Mrs Salmon is recorded[6] as having said on one occasion, "I feel guided to say that if there is anyone here with foot trouble, it is not necessary for me to touch your feet. The healing starts in the brain

[1] Kerin, D, *Fulfilling*, 2nd edition, 1955, p. 19.
[2] Salmon, Mrs E. (1951), *He Heals To-day*, p. 27.
[3] Ibid. (1956), *Christ Still Healing*, pp. 13, 49.
[4] Sanford, Agnes (1949), *The Healing Light*, pp. 162, 164–5.
[5] Ibid. (1949), *The Healing Light*, p. 125.
[6] Salmon, Mrs E. (1956), *Christ Still Healing*, p. 73.

and travels throughout the system until the diseased spot is reached. Spiritual power goes to the root cause of the complaint."

(*e*) So far as the case reports themselves are concerned, there is usually manifest a serious lack of a critical approach. The accounts are not untruthful, but they are clearly the accounts of one who wishes to believe a certain interpretation of the evidence. "Cures" of cancer based on unproved diagnoses, temporary and partial improvements in a patient's condition told in a rather exaggerated fashion, recoveries in patients under orthodox treatment, are all examples of healing attributed to the intervention and agency of the healer. It is clear, too, that there are many who benefit by suggestion, indeed that there is a greater proportion of patients with the kind of disorder which will yield to suggestion in some form among the patients visiting healers than among those consulting doctors.

(*f*) In the writings of some healers there are to be found here and there strange descriptions of sensations felt, e.g.:

> "I again held her hands as we sat down. This time, however, as soon as I touched her, I felt as though my hands had been severed at the wrist, and as if my life's blood was pouring out in a steady stream . . . and I mentally heard the words *'and virtue went out of Him'* . . . and the power continued to pour out . . . and the words were repeated . . . a second and a third time . . . 'and virtue went out of Him'."[1]

This kind of description is typical of others in which the healer claims that forces are flowing into the patient, or in which he or she claims that there is a special physical manifestation of the glory of God at the moment of healing.

(*g*) Perhaps the most noticeable trait of all, which may be the basic one underlying all the previous ones, is a very pronounced self-centredness, varying from the autobiographical to the intensely egotistic. It is something poles apart from the self-effacing attitude of the Apostles (Acts 3. 12), and it carries with it the real danger of the healer becoming the object of the patient's faith rather than God himself. For example, a former patient at the nursing home run by a woman healer who subsequently worked for her wrote[2] of her, "She must increase and I must decrease . . . ".

It is possible that all these personality characteristics are reflected in a strange confusion between the world of fantasy and that of reality, which is manifested in the ideas of visions, voices, miraculous guidance, magical powers in praying, bizarre conceptions of the functioning of the body and a miraculous ability to supply the needs of others. In some of the accounts of their work given by healers this type of personality is strongly evident, in others less so. This is not to decry the devotion with which they appear to dedicate themselves to the cause of healing, as they see it, nor to minimize the care which some of them who run nursing homes devote to the sick people in their hands. However, it appears that this type of ministry of healing attracts a certain kind of person to its ranks.

[1] Salmon, Mrs E. (1951), *He Heals To-day*, p. 20.
[2] Kerin, D., *Fulfilling*, p. 52.

THE DANGERS INHERENT IN FAITH HEALING

One of the topics on which advice was sought by the Archbishops' Commission from the British Medical Association was the possibility of harmful effects by the ministrations of such healers as have been discussed. A previous B.M.A. statement[1] had mentioned that one of the functions of the Churches' Council of Healing was to protect people from the wrong type of healer, which it describes as "faith healers". The Bishop of Durham, in a recent discussion at the annual meeting of the B.M.A., is reported[2] as having spoken in condemnation of the offering of the healing of physical disease in terms of some certainty to patients and to have told of the disillusionment of those who were no better and felt that this was because of their sin of unbelief. It would be sad if the Church's ministry to the sick became just the kind of work from which it seeks to protect men and women. Miss Graham Ikin[3] has stressed the seriousness of the apparent cure in a patient with hysterical symptoms which "may leave the sufferer spiritually in an even worse case, believing himself or herself so specially blessed by God that the egoism so frequently at the base of this type of disorder is strengthened instead of cured".

But there are more subtle and more serious dangers. The expectation of the miraculous healing of physical disease is likely to obscure the orthodox biblical view of sickness and health, and of the nature and purpose of miracle. It is likely to confuse rather than to co-ordinate the roles of doctors and clergy, while the claims of the miraculous which are being made are liable to alienate just those members of the medical profession who are most interested.[4] Worst of all, the conception of healing may become "another Gospel".

(*a*) *The danger of obscuring the biblical view of sickness and health.*—The Bible sees disease and suffering against the background of eternity. Looking back, suffering is connected, in its origin, with the Fall; looking around, it presents a God who is as ready to discipline his children in affliction as he is to support them in the trial of their faith which that affliction brings; looking forward, it sees a consummation when suffering shall be no more. It supplies an answer to the questions of "How did suffering come about in the first place?", of "Why is it that men and women suffer now?", and of "What is God's answer to suffering?" It presents us with a way through suffering rather than with a short cut out of it. Supremely, it shows us the Cross as God's answer. The Cross is a reminder that God himself is no stranger to suffering, the Cross assures us of God's love for us, and the Cross is a pledge of God's final triumph over the very artificer of suffering. Any view which offers miraculous healing as the norm here and now, and suggests that it is lack of faith on the part of either the patient or of the Church which allows illness to

[1] Statement approved by the Council of the British Medical Association. Supplement to *British Medical Journal*, 1947, ii, 112.

[2] *British Medical Journal*, 21 July 1956, Supplement, p. 66.

[3] A. Graham Ikin (1955), *New Concepts of Healing*, p. 59.

[4] See, for example, the leader on the subject in the *Journal of the American Medical Association*, **160**, 292 (28 January 1956).

continue, is not only not a biblical view but is also a likely source of doubt, distress and perplexity to the patient. Often it is the very withholding of such healing which allows faith to come into its own, to receive the blessing missed by doubting Thomas and yet vouchsafed to those "that have not seen, and yet have believed".

It is in such a context that such verses as the commands to the twelve and the seventy to heal the sick, or the often quoted promise in John 14. 12 about "greater works", or the passage about the Christian in misfortune in James 5, must be read. Our Lord's commissions to the twelve and to the seventy appear to have been applicable to two well-defined operations, in view of the fact that they reported back after them, and in view of the fact that the commission to the Apostles after the Resurrection (Matt. 28. 19, 20) was evangelistic and sacramental, and had no mention of healing. (This is to discount the spurious verses at the end of St Mark's Gospel.) Of course, this does not mean that the Church has no responsibility to care for the sick nowadays, but it does mean that there is a danger in applying a slavish literalism to our Lord's words. Similarly, as Archbishop William Temple pointed out,[1] the passage in John 14 must be read in its context of Christ's words about the coming of the Holy Spirit and the effect that this would have upon the scope of the work of God among men. The passage in the Epistle of James (5. 13–16) cannot be taken as *carte blanche* to expect miraculous healing in every case, but must be read in the context of the author's suggestion that in any adversity it is the responsibility of the whole Christian community to pray for and succour their members who are in need.

(*b*) *The danger of confusing the aims and roles of doctors and clergy.*—Just as there is the danger of a complete dichotomy between the work of doctors and clergy, so there is also a danger of a confusion between the two. It has become trite to hear that the two should co-operate for the welfare of those in their respective care; the real problem is how and in what way. There are some constructive suggestions in the statement on the subject by the Churches' Council of Healing,[2] such as closer personal contact between doctors and clergy and the organization by churches of groups of workers who would care for the needs of the sick. Ministration at the same time and in the same way by doctor and clergyman on the same patient, whether he has organic or psychological disease, is liable to lead to difficulties over professional confidences and to lead some doctors to regard Christianity as just another therapeutic measure. (In fact there is evidence that this occurs with French doctors and the shrine at Lourdes.[3]) Only when all a man's needs, whether they are needs of body and mind or whether they are spiritual needs, are competently and dispassionately assessed, and the appropriate reme-

[1] *Readings in St John's Gospel*, p. 235.

[2] Published as Appendix III to memorandum of B.M.A. (pp. 46–7).

[3] de Bonnefon, J. (1906), *Faut il fermer Lourdes?* Quoted by Warfield, B. B. *Miracles: Yesterday and To-day. True and False* (1954). (Reprint of *Counterfeit Miracles* (1918)), pp.284–5.

dies are co-ordinated, and integrated with one another, only then can it be fairly said that the "whole man" is being treated, and to such treatment there is no short cut.

(*c*) *The danger of healing becoming "another gospel".*—If Christian people come to regard the aim of life as physical health rather than spiritual holiness of life, they may find themselves trying to produce, or imagining that they are producing, miraculous healing, when they should be explaining the personal and spiritual significance of an illness or an injury to an individual and making their particular contribution to the rational and orthodox treatment of his needs. If patients come to church to be restored to health rather than to be reconciled to God, the more suggestible among them may go through an experience which temporarily satisfies them. A specifically Christian ministry to the sick is something which is wholly desirable, but to carry it to an unjustified and illogical extreme may mean that the energies of the church and its clergy are diverted from the pastoral and evangelistic aims to which all its members are called.

To condemn error is not enough. It is necessary that the new knowledge of the past hundred years about the physiology and psychology of man should be interpreted in the light of the orthodox Christian views of the nature of man, and its application influenced by Christian ideals. There are powerful new techniques for affecting the minds and personalities of men; psychotherapy, psycho-analysis, and psycho-surgery raise as many ethical problems for the Christian as they solve medical ones for the community. Modern measures in public health may change the whole pattern of health and disease in a country, and human reproduction and human life have never been so open to medical interference as they are to-day. It should be the concern of Christians that the application of these measures to men and women should be in accordance with Christian standards. On the basis of such interpretation and in the atmosphere of such an influence it will become increasingly possible to enlighten and encourage and guide those who are enthusiastic, and rightly so, to help in ministering to the sick, and it will become possible to help in the fullest way those who have problems of personal psychology inextricably mixed with their spiritual needs. Such aims are unlikely to be achieved easily. Unless the attempt is made upon a basis of reason and knowledge rather than of emotion, and with the prayerful co-operation of all concerned, and in the spirit of compassion in which Christ looked upon the multitudes, they are unlikely to be achieved at all.

A. P. Waterson.

On Teaching the Faith

Why do so few confirmation candidates become regular communicants? Why are even those who come, so often in the dark? "It is only too easy," writes Olive Wyon, "to attend church regularly, and

yet to miss the point of it all. Some people feel dimly that 'there must be a clue'. Others do not realize that there is one at all." Must it not, in part, be due to our failure to prepare them properly? If we think back to our *own* confirmation, what items of our preparation can *we* remember? For myself, I remember learning parrotwise the Creed and the Ten Commandments. I remember being instructed in the facts of life. I remember being told not to put grease on my hair. And that, truly and honestly, is about all.

Archbishop William Temple, in his commentary on John 16. 12, made a very pertinent point. "What teaching can be given," he wrote, "depends on the pupil's capacity to receive. Every schoolmaster has had his old pupils come back, perhaps from the university, and say what a difference it has made to them that someone has told them this or that. 'But why,' one of them adds, 'did no one tell us that before?' The schoolmaster remembers, but wisely does not say, that he did tell them many times. But they could not bear it then; they were not ready; and the words passed them by."

The problem here is that theology, like history, is a subject best studied *after* we have had adult experience of life. Every priest must have found candidates in their early twenties so much more satisfactory to prepare for confirmation, because of this wider experience they have had—of getting married, or suffering illness, or being bereaved. For at that age, the interest does not have to be artificially created. Life has put the questions, and they long to know the answers.

The ideal arrangement, therefore, would be for all who are confirmed as children to undertake that they will attend *a post-confirmation course on Christian Doctrine*, as the regular done thing throughout the Church of England, perhaps *ten years afterwards, or when they come of age*. At present they have to rely on sermons to answer their questions. By this arrangement they could receive instruction under much more favourable teaching conditions than those provided by a pulpit and a straight line of pews. And there could be more "give and take" than a service in church affords. It is significant that a Young Wives' Group in Peterborough, in planning their New Year's program, specifically asked for a repeat of the normal confirmation course, believing it will mean much more to them now. It is a lead which other such organizations might like to follow.

But it leaves us with the difficulty of what to teach the children in their preparation classes, and this we must now examine. The usual confirmation syllabus is still based on the Catechism. But there are grounds for thinking that the Catechism, in its present form, is not the answer to our problem *either* in its content *or* in its teaching method.

As to its content, may it not be wrong to try to cram a tabloid course of theology into ten weeks? We have the feeling that we must at all costs "cover the ground". But may we not be "covering the ground" mainly for our own satisfaction? And does it really do much good to a child of thirteen to learn that the Church is (*a*) One, (*b*) Holy, (*c*) Catholic and (*d*) Apostolic? Two of the very best Con

firmation Outlines I have seen—that prepared by Canon R. W. Howard for boys at Eton and that prepared by the Archbishop of York for use in parishes—are both open to the criticism that they say too much and are in danger of leaving the candidate with nothing. For the average child will take it to be the type of classroom learning he expects to forget within a week or two of the examination.

Nor let us be misled by the child's bright replies. A child wants to please, and asked if he understands, he will always give the answer which he thinks will be most agreeable to the teacher. In point of fact, of course he doesn't understand. How could he? Our reason for saying this is based on the psychological distinction between *attention* and *perception*, which I drew in a previous article.[1] Simone Weil is emphatic on this point. "We say to our pupils, 'Now you must pay attention', and we see them contracting their brows, holding their breath, stiffening their muscles. But if, after two minutes of this, we ask them what they have been paying attention to, they cannot reply. They have been concentrating on nothing." Even if they are able to repeat what we have just said, it is no guarantee that our teaching has been carried over into the stage of perception, or true understanding, where it becomes effective in life.

Moreover, even if it does stick, there is a danger in this kind of reasoned presentation. We often do more harm than good in combating doubts which have not yet occurred to immature minds. For the doubts, thus raised, may be retained long after our attempted answers have been forgotten.

When we come to teaching method, the Catechism is based on the idea of "mechanical repetitive training, tempered by flagellation". A few years ago this would have been called old-fashioned. To-day it is right back in favour. In a recent talk, the Chaplain-General defended this, and quoted the case of a unit with a high V.D. rate where in Padre's Hours the National Servicemen were set to learn by heart their duties to God and their neighbours with good effect on their morale. But much must have depended on the personality of the particular padre and on the parts of the Catechism which he emphasized. With all due respect to the Chaplain-General, it would be wrong to draw general conclusions from the success of one isolated instance.

No one doubts the value of learning by heart at an age when a child finds the process easy. But there is a difference surely between learning by heart the twenty-third Psalm and learning by heart the Apostles' Creed. The Psalm has a moving practical appeal and will influence behaviour in a way the Creed never will. Why then is the Creed to be learnt? The theory is that, by memorizing these difficult dogmatic statements, children will have them stored in the mind, ready for the time when they will become illuminated. But does this theory ever work in practice? I believe that men, in particular, react markedly against it. And the reason why so few men are regular

[1] "On Hearing Sermons", THEOLOGY, September 1956, pp. 371–377.

attenders in church to-day is that, when they were young, they were overburdened with these phrases, which didn't come within the orbit of any of their daily interests, and which they have taken ever since to be remote from all reality.

How then, we may ask, are we ever to teach what the Christian faith really is? Where are we to begin? We are to begin, the psychologists will tell us, by trying to get inside the minds of our candidates. The Army padre has the wellnigh impossible task of having to teach men of every sort of intelligence and background. He has little opportunity of grading them. But where we have that opportunity, obviously we should make the fullest use of it. In particular, the temperamental differences of our children need the most careful study. And here it is helpful to follow Dr William Sheldon's threefold classification of human beings into viscerotonics, somatotonics, and cerebrotonics. For not only do these three physical types have quite different temperaments, they also have quite different powers of perception, and will vary considerably in their reactions to religion.

(*a*) In religion, the viscerotonics—well-rounded and amiable—find less difficulty than others in loving their neighbours and living in charity with all men, but they tend also to have an emotional approach, which sometimes appears shallow and even insincere.

(*b*) In religion, the somatotonics—muscular and aggressive—feel the need to *do* something, and tend on the whole to seek salvation by works rather than faith. But if their attention *is* turned inwards, the resulting self-knowledge is strange and novel. Violent conversions, therefore, are found most commonly in this muscular class.

(*c*) In religion, the cerebrotonics—sensitive and self-conscious, with their relatively unprotected nervous system, with their passion for privacy and their horror of boarding-houses and barracks—they have to find salvation by modifying their self-consciousness till it ceases to be self-centred.

We, of course, have to realize that no one is a pure type. We are all a mixture of all three. Nevertheless, in each of us one of these three temperaments is likely to predominate. And we should, for this reason, never seek to force our children into any one uniform ecclesiastical mould. They may all have to be crowded together in our classes, but at least in private interviews we can attempt to speak to their individual need.

Having graded our candidates, we come to the question of what positive teaching they are capable of receiving. We do not for a moment discount the elements of symbolism and mystery in religion. But, as Dr J. C. Flugel says, "in the long run *reality thinking* constitutes the line of progress". And what is imperative is that religion should be made as *real* as possible in everyday life. To this end, we submit that we should concentrate, as shortly and sharply as we can, on presenting children with the moral challenge appropriate to their age and temperament.

A class of boys might be told the famous story of the last war about the flight-sergeant in the burning plane who refused to leave the

rear-gunner who was jammed in his turret. The question would then be asked: Do you think the flight-sergeant did a fine thing or a foolish thing? If you think he did a foolish thing, throwing away his life when he could have saved it, then confirmation can have no possible interest for you. If, on the other hand, you think he did a fine thing, then you'll want to know more, because that's what confirmation is about.

From here it should be possible to angle the whole preparation on this one salient idea that joy and peace and living in harmony with God come not from self-aggrandizement but from self-giving. It should be possible to trace self-giving as the central theme running through the life of our Lord, the almost unimaginable giving out of himself the whole time—always accessible to the sick and sensitive to the sinner—which ended in the final and complete self-sacrifice of his death. It should be possible lastly to show from this the extreme relevance of the great service of self-giving, the service of holy communion ("when we present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice"), and to reinstate it as the centre of our whole existence.

To make such a scheme truly effective, it is vital to explode the familiar fallacy that once the candidates have been confirmed they have been "done", inoculated, immunized. They don't have to bother any more. It has to be made clear to them that there will be fewer preliminary classes, but an important part of their preparation will *follow* the confirmation. For however carefully we try to explain the eucharist, it can mean very little *in advance*. It is indeed a clear case for what the Army call "a tactical exercise with troops". That is to say, after the children have been confirmed, and when they are actually at the eucharist, then is the time, in a short address, to direct their thoughts to some aspect of the service which they can immediately put into practice. The exact opposite, in fact, to the classroom method, advocated for teaching doctrine to adults. Doctrine will come into it, of course, but always applied directly to life. For our supreme aim at this age is to confront them, not with a number of propositions in very small print, but with a Living Person. And we do well to remember the words of Richard Baxter that "he is usually the best Christian who has the readiest passage, not so much from the ear to the brain, as from the ear to the heart".

O. J. W. Hunkin.

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CORRESPONDENCE

WHAT IS A DOGMA?

To the Editor of THEOLOGY.

DEAR SIR,

Professor Braithwaite's *An Empiricist's View of the Nature of Religious Belief*, brief though it is, is to my mind one of the most arresting contributions to the philosophy of religion which we have had for some years. Whether or not we accept its argument, it serves to remind us of the importance of a proper understanding of what religious dogma is. For this, it seems, is an inquiry largely neglected. The neo-orthodox are insistent in telling us what Bible or Church teaches and in requiring that nothing of this *depositum fidei* be removed; but how precisely it is to be understood—the sense in which the believer, in order to be *able* to believe (as distinct from merely repeating words), must apprehend it—they are uniformly silent. What appears now to be needed is a critical study of the nature of dogma as such.

I personally know of no such study having been seriously undertaken since the controversy aroused by the publication, over fifty years ago, of Edouard Le Roy's "Qu'est-ce qu'un Dogme?", which forms the centrepiece of his *Dogme et critique*. And what in this, on re-reading it, I find especially striking is the extent to which he anticipates Professor Braithwaite's own conclusions, reached of course by an entirely different route. The latter, using the method of logical analysis, maintains that "the intention of a Christian to follow a Christian way of life is not only the criterion for the sincerity of his belief in the assertions of Christianity; it is the criteron for the meaningfulness of his assertions". To identify one's belief with a whole set of such assertions, as in the case of the Creed, is equivalent to saying that one adopts a consistent behaviour-policy or "way of life". What religious assertions do *not* comprise, according to the logical empiricist view, is a speculative theory about God, man and the universe. But for Le Roy, too, dogmas are not theoretical statements; they are "a rule of life, a discipline of moral and religious action". Thus the assertion, for example, that God is personal gives us no positive information about the divine existence but simply says in effect: Conduct yourself in your relations with God as you would in your relations with a human person. Similarly the dogma of the Resurrection tells us nothing of Jesus' new life "after death". What it really means is: Let your relations to him now be what they would have been before his death, or what they are to your contemporaries. This conative interpretation Le Roy is prepared to apply to the whole scheme of Christian belief.

I do not say that I think either he or Professor Braithwaite is to be followed without reserve; but both, I suggest, have laid hold upon an aspect of the truth which a theology falsely "intellectualist" too often misses. Moreover, although their respective approaches to philosophical questions differ widely, Professor Braithwaite would,

I fancy, cordially endorse at least one sentence (itself a quotation) in Le Roy's book. This reads: "The most embarrassing requirement which could be made of the generality of believers would be that, before they were asked at all for a proof of what they believe, *they should define exactly what it is they affirm or deny*" (italics mine). These few words, it seems to me, pin-point the difficulty in the modern apologist's task.

Yours faithfully,
B. M. G. Reardon.

Kelly Rectory,
Lifton, Devon.

THE DOCTRINE OF INTENTION

To the Editor of Theology.

Dear Sir,

I am grateful to Fr Henry St John for his kind letter. He is of course right that lack of belief can never of itself be an indication of lack of adequate intention. Repudiation by a priest of his ministry is, however, a general indication of a lack of intention to do what the Church does (not surely merely evidence of loss of faith), but I ought to have made clear that the reason why the particular circumstances were given in the hypothetical case in my article was precisely because I was aware of the point Fr St John makes. There have, I believe, been not a few cases of babies in danger of death being validly baptized by unbelieving doctors or nurses at the request of believing mothers.

As he indicates, Fr St John's second point is far more complex. In a discussion at which I was once present an ecclesiastic who was validly ordained (not an Anglican) explicitly repudiated the doctrine of the sacrifice of the Mass and said that the only sacrifice offered was the sacrifice of our praise and thanksgiving. When asked whether it was not sheer Pelagianism to regard as acceptable to God any sacrifice except the one perfect sacrifice offered by Christ to the Father, he agreed. He also conceded that "no man cometh to the Father but by me" means that we cannot acceptably offer our sacrifice of praise and thanksgiving except through Christ. Further, he agreed that we cannot receive our Lord in Holy Communion without being partakers with him in his sacrifice and joining with him in his self-offering to the Father. He ended by admitting that in the Eucharist we in fact offer Christ to the Father and ourselves in him. From a complete repudiation of the doctrine of the Sacrifice of the Mass, the ecclesiastic in question had come round, if not perhaps to a very full understanding, yet surely to an adequate acceptance of the doctrine. The process lasted about five minutes. Was this sudden conversion? My strong impression was that the man simply registered his assent to a series of propositions all of which he had in fact firmly believed for years. The final step was no doubt verbally something of a shock, but my impression was that he was surprised to find that he in fact believed something he had never before put into words, rather than

that he accepted a wholly new belief. Subsequently it became clear that what he had begun by so firmly repudiating was a travesty of the doctrine of the sacrifice of the Mass, which I am sure Fr St John would equally repudiate.

In practice, therefore, it may be difficult to judge whether a celebrant has an intention to exclude from a sacrament an element that belongs to its substance. There is room for a good deal of misunderstanding as to what exclusions actually exclude!

I venture to suggest that intention is more closely connected with obedience and the will than with understanding and belief. If one takes the case of the baptizer who repudiates baptismal regeneration, his repudiation can be expressed in the form "I do not believe in baptismal regeneration", but it cannot meaningfully be expressed in the form "I do not intend to regenerate this infant", for regeneration is the work of God, not man. In other words, his lack of belief in baptismal regeneration cannot undo his obedience in intending to do what the Church does. If he lends himself to be the divine instrument nothing can prevent God from using him as such and regenerating the child.

So the priest who intends to fulfil the dominical command in celebrating the Holy Eucharist in fact offers the Eucharistic Sacrifice even if he has publicly said he does not believe in it. For his reason for saying that he does not believe in the sacrifice of the Mass is that what he understands by that phrase is something he does not believe to be included in the command he is seeking to obey. It is the will God requires for a valid intention.

Yours faithfully,
MICHAEL BRUCE.

CHIDDINGFOLD RECTORY,
SURREY.

To the Editor of THEOLOGY.

DEAR SIR,

Mr Michael Bruce in his article "The Doctrine of Intention" in your October number said that the public repudiation of the intention to celebrate a sacrament is sufficient to invalidate the performance of that sacrament. It is hard, however, to follow his reasoning when he argues that in the case of the C.S.I. no such repudiation occurs. For, first, the Constitution of the C.S.I. says that its members do not make "any judgment on the validity *or regularity*" of any non-episcopal form of ministry; and, secondly, in the present practice of the C.S.I. non-episcopally ordained ministers are treated entirely on a parity with episcopally commissioned "presbyters". Surely, then, no further repudiation is needed, for it is clear that the South Indian bishops do not intend to make the presbyters whom they "ordain" any different from their non-episcopally ordained colleagues. It is not merely a question of the members of the C.S.I. holding a "vague, erroneous or inadequate" doctrine of the ministry. It is far worse

than that, for there is no evidence that they intend to celebrate the sacrament of ordination at all.

Yours faithfully,

J. H. J. Westlake.
Jesus College.

Timothy Ware.
Magdalen College,
Oxford.

BOOK REVIEWS

Christology and Myth in the New Testament. By Geraint Vaughan Jones. George Allen and Unwin. 21s.

To Mr Jones belongs the distinction of having produced the first full-length contribution to the demythologizing controversy. He has chosen to concentrate on one particular field of the problem, namely, the Christological affirmations of the New Testament. Having agreed initially with Bultmann that these are mythological in form, he embarks upon the attempt to offer a non-mythological interpretation of the person of Christ.

Mr Jones believes that the New Testament exhibits a progressive mythologizing of its Christology, culminating in the purely mythological affirmations of Christ's pre-existence and his agency in creation. In the synoptic gospels there is not a trace of this. Here we find Jesus' own view of his person and that of his immediate followers. This is that Jesus possessed a unique filial consciousness, enjoyed a unique communion with the Father, and in word and deed impressed his contemporaries with the numinousness of his person. Here is the basis for an "anagogic" as posed to a "katagogic" doctrine of the incarnation. Surprisingly, even to himself, Mr Jones finds the basic pattern for such a doctrine in the statement of the *Quicunque vult*: "not by conversion of the Godhead into flesh: but by taking of the manhood into God". Mr Jones is at pains to stress the uniqueness of Christ's divinity by emergence from below, and with immense erudition explores the possibilities suggested by Whitehead, Thornton and others.

As Thielicke has warned us (*Kerygma and Myth*, p. 174), the issues of demythologizing are exceedingly delicate and call for pioneering work, in the course of which much theological blood will be spilt, and care should be taken to avoid bandying about the charge of heresy. But Mr Jones appeals to the New Testament, and it is by the New Testament that his work should be judged. To begin with, his position in critical matters is often surprisingly conservative. Ephesians is by St Paul. Acts was written "at the latest by 80 A.D.". The story of Jesus at twelve years old "bears the marks of authenticity". He even shows a predisposition to accept some of the discourse material in the Fourth Gospel as the words of Jesus—those passages which speak of the unique relation between the Son and the Father. The Q logion in Matt. 11. 25 para. is accepted as historical. Above all, as will be already apparent, Mr Jones is critical of the

modern "kerygmatic" treatment of the gospels as exhibited by the German form critics, and in England by the schools of Hoskyns and R. H. Lightfoot and by Dr Farrer. The synoptic gospels do enable us to discern the Jesus of history. This Jesus himself demythologized the thought forms of political messianism and supernatural apocalyptic. In particular his conception of himself as Son of man was demythologized: it was brought down from heaven and used to express Jesus' unique relation to God, his taking up into the divine. To the reviewer, however, it would seem that Mr Jones is mistaken as to the real purpose of New Testament Christology. For this is not an aesthetic evaluation of the person of Jesus, but a believing confession that in Jesus there has been wrought the decisive act of God's redemption. The unique filial consciousness of Jesus, his communion with the Father, and the numinous character of his person are not themselves the material which Christology is concerned to assess, but, if historical (and I agree with Mr Jones against the form critics that they are), they do no more than provide the essential pre-conditions in and through which God wrought his redemptive act. That being so, the New Testament kerygma is throughout irretrievably "katagogic": as Sir Edwyn Hoskyns once said, the incarnation is like a dagger thrust into the weft of human history.

This book reveals the exciting paradox that conservative criticism is more likely to endanger the kerygma than a more radical variety.

There are misprints in the Greek on pp. 86 and 155, and as a mere Saesneg I cannot forebear to point out that the Welsh *theological* term for salvation is "*iachawdwriaeth*" and not "*iechydwriaeth*" (p. 167). Finally, it is symptomatic but provoking to have the divine pronouns for God capitalized and those for Jesus in lower case.

Reginald H. Fuller.

Seabury-Western Theological Seminary,
Evanston, Illinois.

The Story of Thomas More. By John Farrow. Collins. 18s.

Mr John Farrow has written a most readable and attractive life of Thomas More. It is a book for the "general reader", without footnotes (though he has collected a few of his authorities at the back) and without index. As a rule the author has avoided the temptation to cram too much material into what is a fairly short and light work; though there are occasional signs of undisciplined writing—subjects begun for the sake of inclusiveness but not sufficiently developed to make the mention worth while; a certain amount of flitting from topic to topic without apparent connexion. This is a natural fault in a book which tries not simply to give the life of More but also to make it intelligible against the background of the society and events of his time.

The question is, Has the author done justice to his intentions? There are two big omissions which lessen the value of this study. First, while due notice is given to the dynastic factors operating in

international affairs in More's lifetime, no consideration at all, beyond a passing reference to one reforming pope, is given to the great number of persons on the continent, especially in Italy, who belonged to the same cultural world as More and shared his conception of united Christendom and his hopes for its reform. Erasmus and Colet come into the story, but Pole is never mentioned, let alone his Italian friends. We read nothing of the plans and intentions for radical reform in the Church which were current in the half century before Trent. But all this is essential for seeing More as a man of his time. Second, we do not hear enough really to explain why most Englishmen did not agree with More in placing the idea of Christian Europe, united under the Pope, first in their scheme of loyalties. We cannot assume that there was only a handful of conscientious, brave and holy men in England in 1534. Henry's lust (sexual and financial) is not sufficient to explain the action and inaction of so many people. We have part of the answer when we read of More's reluctance to oppose the king's will. It would have been clearer if we had been given something on the thought of Cromwell, or rather on that of his new civil service, who were, like More and Pole, men reared in the New Learning; many of them had spent a considerable time in Italy. Yet, on well-considered grounds, they took a totally different view from More, a view which led them to take the opposite side in the issue of the supreme headship. Whatever part sheer opportunism played in the twistings of Henry's will, and whatever part fear played in determining the loyalties of his ministers, it needs to be recognized that there were men who honestly took a view of affairs which, given the customs of the time, made More's execution necessary. The author leaves the contrary impression: that none of the men who supported Henry had any reputable motives whatsoever.

In one place (p. 90) Mr Farrow, writing as a modern Roman Catholic, says that Tetzel's activities in Germany "made an opportune scandal that was to prove ready and valuable ammunition for those who were to reject the papal supremacy": as if Europe was filled with men (like Luther, just mentioned) who, while fully understanding the theology of the Church and the necessity for its unity, yet chose wantonly to break that unity .The evidence seems to be that, for whatever reason (abuses in the Church, lack of teaching, taking the Church for granted?), very few men of the time had any conception of the seriousness of schism or consciousness of what they were doing in causing it. Even Erasmus, who shared More's education and outlook, and who knew nothing but a united Christendom, failed to prize it as we should to-day, could we but have it.

This book is not hagiography in any crude sense and it brings out the nature of More's personal sanctity and some at any rate of the motives for his conduct. Its weakness is that it does not set that sanctity fairly against the background of the times.

J. L. Houlden.

Hunslet Clergy House,
Leeds.

THE PROTESTANT BISHOP. The Life of Henry Compton, 1632–1713, Bishop of London. By Edward Carpenter. Longmans. 35s.

This is in most respects the best of Canon Carpenter's three biographies. Compton is a more colourful figure than Tenison or Sherlock. Canon Carpenter has made full use of large collections of letters addressed to him, or directly referring to his episcopal administration, as well as of his printed conferences with his clergy on several occasions. He has therefore been able to provide a fairly full picture of his long administration of the diocese of London. In regard to American affairs, this book is most valuable, as Compton took a full and fatherly interest in all the pastoral and missionary problems of the American Plantations, on the continent and in the West Indies.

When this has been said, I am obliged to criticize, first of all the presentation of a key episode in Compton's life, his ride from London to Nottingham and from Nottingham to Oxford with Princess Anne between 26 November and 15 December, 1688 (pp. 131–8). This is vivid and well documented, though there is one slip as to a date (on p. 134 21 December cannot be right). My serious criticism is of what seems to me a misunderstanding of Compton's aim in this expedition. The clue is in a letter from him to the Earl of Danby, then at York, dated from Nottingham on 5 December (p. 136):

> We shall certainly take our resolutions one way or another before Saturday. I do not find here any preparation to give an account wherefore we are met, or what resolution to take in relation to the prudential part of being in a posture to convince the world that we have a share in standing by and seeing the nation have right.

Compton, I believe, was in agreement with Danby in seeing the necessity of a "third force", "holding the balance . . . between James and William", which should have found its focus in Princess Anne. But the party at Nottingham was rent by divided counsels, as Canon Carpenter shows on the same page. Anne was anxious to rejoin her husband, now with the Prince of Orange. So Compton rode with her to Oxford, and there signed the association to defend the Prince. No provisional government was formed in the north of England. Canon Carpenter is convinced that "Compton, certainly, had no desire to co-operate in playing such a dangerous game". But is this in accordance with the character of the man? And was the game so very dangerous while negotiations between James and William were every day expected, before the Prince of Wales was sent abroad and the King fled? I suspect that Compton's efforts on this occasion are the real reason for the distrust which he inspired in King William III.

My other criticism is of the handling of Compton's relations with the continental Protestants, and especially of his correspondence with the Swiss Reformed in 1706. This led up to the formal letters exchanged between the universities of Geneva and Oxford, not, as Canon Carpenter thinks, in 1705–6, but in 1706–7. The date of the Oxford letter is 12 February 1706, but a consultation of Hearne's diaries will show that this is old style. The High Church party, far from deploring schemes for "a shameful union with Protestants

abroad", as Canon Carpenter supposes (p. 352), were hoping to outplay the Presbyterians by introducing bishops in an Apostolic succession of Anglican derivation in Geneva, Prussia, and Hanover, so undermining securities for the Kirk of Scotland in the Treaty of Union (1707), which were of the first importance for Presbyterians and Low Churchmen. High Church fears of German Lutherans from Hanover developed later. This is a good book, but limited by some lack of sympathy on Canon Carpenter's part for Tory High Churchmanship of the old sort. This leads him sometimes to interpret the eighteenth century in terms of the nineteenth, the Anglo-Prussian scheme by the Jerusalem bishopric.

George Every, S.S.M.

Kelham.

The Splendour of the Church By Henri de Lubac, S.J. Sheed and Ward. 18s.

Mystery and Mysticism. Blackfriars Publications. 9s. 6d.

With perhaps the exception of "wish" where the word *velleity* was called for (p. 99), Mr Michael Mason has given us an excellent version of *Méditation sur l'Église*. The fact that the book is a meditation rather than a treatise should be borne in mind. It was called forth by the circumstances in which the disbanding of the Jesuit theological faculty of Lyons in 1949 was a notable event, involving of course Père de Lubac himself, and this book clearly demonstrates its author's sense of responsibility, his loyalty and his ungainsayable orthodoxy. It no doubt had its due effect in "a collective neurasthenic crisis", and there are good sayings scattered up and down: "It is the fate of men to make one another suffer even while they help one another—that is when they are united; and all the more so when they are united by a bond as deep-rooted as this (the Catholic)"; yet out of its context the *Méditation* is something of a pot-boiler. One looks for a counterpart to, a sustained dialogue with such a work as Bishop Newbigin's *The Household of God*, though the admirer of the latter book, if he misses the direct reference to and personal relish of Scripture, will yet in de Lubac's book find much that is sympathetic, together with a massive love and knowledge of the Fathers in which Newbigin is correspondingly thin. Both writers agree that the holiness of the Church is an eschatological fact, but de Lubac adds that what is one day to be revealed has already begun, is already *there*: it is a fact of continuity. His last chapter on "The Church and Our Lady" is perhaps the one most worth reading, especially in view of the recent translation of Miegge's book. "The long panorama of the People of God climbs slowly and painfully to the peak which Our Lady occupies at a stroke. At the end of time the Church, 'which is the beauty of the individual soul', will be 'all fair'; Our Lady is all fair from the instant of her springing into existence, for her response to the divine forestalling is total and immediate and her Beloved can say to her at once: 'There is not a spot in thee.' "

One of the principal contributions in *Mystery and Mysticism* is a long survey of "Studies on the Phenomena of Mystical Experience", in which Père A. Léonard, O.P., traces the modern positions with regard to the question: Is there some undifferentiated experience which is to be found in Catholicism as elsewhere, but which is basically independent of Catholic belief, or does dogma enter radically into Catholic mysticism? Père Léonard argues persuasively for the latter position. His article appears to have been translated by a foreigner ("Aréopagite", "Maria of the Incarnation").

But it is Père Bouyer in especially the second of two articles who scintillates in this symposium, and, under Oxford and Anglican auspices, it is upon the scholarship of the *Lexicon of Patristic Greek* that he bases his conclusions. Having traced the word μυστικός in its origins and early Christian developments—"the word evokes in the minds of the Fathers a complex of associations which are Biblical and sacramental at the same time"—he claims that when with the Areopagite the word is used in the sense of experimental knowledge of God it still retains these associations. Denis is startlingly brought into the main stream of Christian tradition. "In spite of his evident borrowings from the contemporary phraseology of neo-Platonism, we cannot forget that the framework in which Denis deliberately sets all his religious thought is that of the liturgical celebration. . . . There, in the heart of this liturgy, is inscribed for him the ineffable experience of union with God, to which he consecrates definitely the epithet 'mystical'. But now we see why, in doing this, he shows himself not as the heir of the neo-Platonists—whatever may be his debt to these—but instead as the heir of the whole Patristic tradition of the use of this word, with all the Biblical and liturgical connotations which we have pointed out."

BEAUMONT. H. D. HANSHELL, S.J.

MIND AND BODY. Psychosomatic Pathology: a Short History of the Evolution of Medical Thought. By Pedro L. Entralgo. Harvill Press. 12s. 6d.

"Psychosomatic" is becoming the new word of power in medical thinking. One may legitimately speak of a psychosomatic movement, engendered chiefly by the wide acceptance of psycho-analysis in the medical faculty of the U.S.A. after its invasion by most of the Viennese and German analysts who were driven abroad by Hitler. Anyone who wants to know just what "psychosomatic" signifies cannot do better than read Professor Entralgo's treatise, admirably translated from the Spanish by A. M. Espinosa. There is a brief exposition of the whole history of pathology, from the days of ancient Assyria to the impact of Freudianism.

Professor Entralgo shows that the early Semite doctors, including those of the Hebrews, diagnosed the cause of all disease as *sin*, conscious or unconscious. Disease was suffered as the judgment of God taking effect in certain specifiable modalities, and it was treated

primarily by the examination of the conscience and expiatory rituals of a religious or magical character. In Hebrew as in Babylonian medicine the physical origins and treatments of disease were subordinate. Greek medicine, on the other hand, though it started from a hardly less religious position, moved towards the conception of disease as disordered nature, of which the "sinful" aspect was more or less included in that of the natural causes. Greek pathology, as it was finally summed up in Galen's work, had become a truly physiological pathology, and it determined the direction of medical theory up to modern times, after its adoption by the early Christian doctors. But Christianity, says Professor Entralgo, also revolutionized medicine, because it established for the first time a clear *distinction* between illness and sin. Incidentally this, after the close of the Middle Ages, cleared the ground for the exclusively bio-somatic medicine that grew up with the progress of scientific measures, methods and instruments, and created the psychological vacuum that was to be filled by hypnotists, hysteriologists and analytical psychologists from Charcot onwards.

It is in this historical perspective that Professor Entralgo, writing as a Catholic philosopher of medicine, is able to acclaim the advent of the Freudian and related schools as a godsend. In practice, he says, medicine has always been "psychosomatic" or rather has contained a psychosomatic element, in the effectual face-to-face relationship of doctor and patient; but under the exclusive bio-somatic doctrine governing orthodox practice this became thinned into superficiality. Now, he says (in italics):

> "The work of Freud has corroborated anew the veiled underlying reason of the excessive personalism of ancient Semitic medicine, and has brought to fruition some of the possibilities that primitive Christianity offered to the knowledge and practice of the physician."

As for Freud's personal anti-religious opinions, Professor Entralgo very neatly shows just how they are relevant and irrelevant to the scientific value of his discoveries. Their historical effect, he says, is that:

> "Western pathology has begun to be anthropological. Both clinically and pathologically, the patient has come to be considered as a person."

Although, as Dr E. B. Strauss says in his Foreword, "there is no orthodox European philosophy of medicine", we are now, for good or ill, in the position of being able or perhaps obliged to have one, and it could be far better and richer than was ever possible in the past. The difficulties of fulfilling its practical demands are correspondingly greater, as Professor Entralgo clearly realizes. The "personalization of medical care" to which psychosomatic medicine points the way is beset with growing difficulties. But here, too, the philosophic preparation is necessary, including historical revaluation. To this the Professor has made a brilliantly scholarly and perhaps highly important contribution. It is also of considerable theological interest, and is full of fascinating references and allusions.

London. Philip Mairet.

SHORTER NOTICES

An Introduction to Contemplative Meditation. By F. D. Joret, O.P. Blackfriars. 3s. 6d.

Both the title and the summary on the cover of this book are misleading. "A straightforward introduction to the art of meditation written not only for religious but for layfolk also" applies to the first chapter alone.

Subsequently, little is said of prayer, nothing of difficulties, methods nor states of prayer. This may come as a relief to the reader, as books of this type are numerous. Instead, we have a perfect little treatise on God, the soul and Creation. The style is clear and beautiful. (It seems too good to be a translation.) Fr Joret's use of Scripture and the Fathers makes no break in his own thought. There are no proof texts here, but rather illuminations of the being and nature of God. For all its profundity, this little book is easy to read and, as the cover proclaims, "cannot fail to lead the soul nearer to God", if read in the spirit of recollection. An excellent book to read in retreat.

B. M. Oman.

Cardiff Docks.

How to Pray. By Jean-Nicolas Grou, S.J. Translated by Joseph Dalby. James Clarke and Co. 7s. 6d.

Short and lucid books on the technique of praying are perhaps hard to come by. This book, which is in fact part of a larger treatise on the Christian life by Père Grou, is indeed a most useful introduction to the spiritual life. Those who are directors and confessors will find it a valuable addition on their book-shelves, many more will discover its wealth of wisdom at their prayer-desk. In a short compass Père Grou gives us the whole essence of prayer, and deals with the manifold mistakes and misunderstandings which Christians may have about their prayer-life. The rather stilted style of eighteenth-century devotional writing which does appear from time to time even in the English, should not blind the reader to the simplicity and directness of the author's approach, nor yet to the wisdom and sympathy which come of long years of directing souls. Perhaps one of the most valuable chapters is that which deals with Common Prayer, where the author concerns himself entirely with family prayers—an important item which is frequently omitted by writers on the life of prayer.

Eric Simmons, O.G.S.

Cambridge.

Marriage. Church Albums, No. 2. The Country Churchman (Hazeldene, Great Shefford, Newbury, Berks). 2s.

A hard-pressed and diffident parish priest may well be tempted to hand this publication to engaged couples as a substitute for an interview. Simply written and admirably illustrated, it should be used to supplement rather than supplant the personal and fatherly advice

he is in duty bound to offer at such a moment in their lives, though he can hardly do better than follow the outline of instruction suggested in this useful booklet.

A few criticisms may be of value if and when subsequent editions are called for.

(*a*) P. 1: "Once people are married they" *do not* "become one flesh." This ideal should be progressively realized.

(*b*) P. 4: God does not call "some people at least" but the vast majority to enter the state of matrimony which he himself instituted.

(*c*) The service quoted from p. 9 to the end is not to be found in the B.C.P. but (with the exception of the vows) in the Revised Book of 1928. A footnote should explain this liberty, however wisely taken.

(*d*) P. 17: "The exhortation is seldom used"—and no wonder!—but B.C.P. *requires* a sermon as an alternative and 1928 follows suit in this respect "if there be no Communion", with the further alternative that "some portion of Scripture" may be read. Rubrics should not be lightly ignored.

Despite these strictures *Marriage* deserves to be well received.

ERIC HAMILTON: BP

THE KEY TO EPHESIANS. By E. J. Goodspeed. University of Chicago Press (Cambridge University Press). 19s.

PEACE IN HEAVEN AND ON EARTH. By William Robinson.

Professor Goodspeed's view is well known: that this epistle is a summary of Pauline thought put out as an introduction to the genuine letters when they were first collected by Onesimus, who had become Bishop of Ephesus by the time of Ignatius and who, with Polycarp, was responsible for persuading Ignatius to write his seven letters. "I see no improbability in the idea that the youth who had so interested Paul at Rome that he exerted himself to have him emancipated should have cherished the letters which had freed him and even organized the search for further letters of Paul and the publication of them, providing them all with an admirable introduction, and later, becoming Bishop of Ephesus, should have stimulated Ignatius to write letters to the churches on his route to Rome and seen to their publication also."

This book briefly summarizes the argument Dr Goodspeed set out in his *Introduction to the New Testament* in 1937, and then prints in four columns the parallels to each verse of Ephesians which are to be found in the epistles of St Paul. It will thus be of real value to those who wish to study the case for and against St Paul's authorship presented in the lectures given in 1955 at the Theology and Ministry Convention at Oxford and now published.

The reviewer had not previously realized (the point is not mentioned by Dr Mitton) that Goodspeed holds the epistle to Philemon to be the Laodicean letter referred to in Col. 4. 16: surely a defect in the argument, since without this supposition Goodspeed's theory

would very plausibly explain why a purely private letter should have been promoted to so public a status.

The second book consists of five lectures (60 pages) given at North West Christian College, University of Oregon, on the epistle to the Ephesians; but they bear the mark either of over-hasty composition, or else simply of a spoken discourse which has not been revised for a wider audience of readers. Irritatingly short sentences are piled on top of one another, sometimes without any apparent logical sequence. Assertions are made without argument (e.g. p 42—the Parousia is "wrongly regarded as Christ's *second* coming"); vague statements ("a disciple of Aristotle once said . . .", "In those days in a city like Ephesus there were . . .") are made without any references to authorities. Once (p. 21) there is a definite mistake. All of which is a great pity, since before he moved across the Atlantic Dr Robinson had served us much better. However, as the book is too modest to declare its publisher, its price, or its printer, it is difficult to see how anybody could buy the book even if he felt so disposed.

Wilfrid Browning.

Cuddesdon College.

Christ and the Caesars. By Ethelbert Stauffer. S.C.M. Press. 18s.

The increasing attention paid by ancient and medieval historians to iconography is a welcome sign of a broadening of historical imagination which enables us better to penetrate into the thoughts of past generations. As a numismatist who realizes the vital part played by the Roman mints in political propaganda, Professor Stauffer is well qualified to assess the conflict between imperial and Christian ideals in the age of persecution and he has given us a fascinating book. Discursive in style and arrangement, his work has nevertheless as a central theme the contrast between the Christian Gospel and the Roman Empire's hope of political salvation by means of supermen from the time of Julius Caesar until the conversion of Constantine. His writing is always interesting and frequently acute. But it is unfortunate that the complete absence of detailed references makes it difficult to check his evidence, and that in a field where so much depends upon speculative interpretation of coin symbols and legends. The very positive tone of the author could easily mislead the general reader, for whom the book is obviously intended, into supposing that there is general agreement amongst scholars about many still vexed questions. He realizes that not everyone will share his own estimate of the clemency and heroic stature of Julius Caesar. But elsewhere he makes assertions without much indication that they are disputable. For example, it is simply not true that "Only the worship of the emperor was obligatory on all" in the Empire (p. 210); only a few pages later a quotation from a martyr's trial shows him being required to worship Zeus (p. 217). An even wilder exaggeration is the statement, apparently applied to the whole period, that "Everyone had ceased to believe in the gods, or the mysteries" (p. 212). By comparison the bald mention of the

Edict of Milan on p. 270, without indication of the historical difficulties connected with it, is a venial fault. Professor Stauffer has given us a stimulating book, written with deep Christian conviction and attractive style. But a review of almost equal length would be necessary to discuss critically all his ideas, and those who enjoy it should be warned not to read it in the manner of Captain Cuttle, who implicitly believed that all that was in books was true.

University College,
Oxford. Thomas M. Parker.

The Renewal of Man. By Alexander Miller. Gollancz. 12s. 6d.

Man's Knowledge of God. By William J. Wolf. Gollancz. 12s. 6d.

The Faith and Modern Error. By Harry Blamires. S.P.C.K. 15s.

Paul Schneider. By E. H. Robertson. S.C.M. Press. 8s. 6d.

Biblical Religion and the Search for Ultimate Reality. By Paul Tillich. Nisbet. 8s. 6d.

All these books can be reviewed together because it may be said that they have one thing in common—they are modern and they are orthodox. All of them have the unfailing stamp of the twentieth century upon them. The two first mentioned are in the series on the Christian Faith, of which the general editor is Reinhold Niebuhr. All the books are concerned with the confrontation of this age with the Christian Gospel. The deeply moving account of Schneider, the Pastor of Buchenwald, shows what can happen when a brave Christian resists secular and idolatrous tyranny. His Nazi persecutors are dead and none mourns them, but Schneider's martyrdom is a more eloquent defence of the faith than any of the able apologies we must now consider. Mr Robertson gives a free translation of Schneider's story as told by his widow, with quotations from his diary and letters from the concentration camp. Here is faith and courage only explicable in terms of a supernatural religion.

Mr Blamires calls his book an essay on the Christian Message in the twentieth century, and finds the main problem of presenting it in contemporary naturalism. While the other writers speak to those who are disturbed, who have entered somewhat into the climate of existentialist thinking, he addresses those who neither reject the Christian Faith nor question its demands but simply ignore it because they are self-sufficient, imprisoned in their own limited world with no sense of finitude. What is lacking in the presentation of the Christian message is an emphasis on the supernatural. The "drag of nature" corrupts the message, and what is offered to the young generation is a watered-down faith and the challenge of the Gospel is evaded. The suggestion is made that the supreme heresy of our time is naturalism, and it has even succeeded in distorting the teaching of the Faith. This is a vigorous and challenging essay which deserves serious thought, especially by those who have the responsibility of teaching the young.

Professor Miller is a gift to America from New Zealand and Scot-

land, and he describes his book as a twentieth-century essay on Justification by Faith. He begins by looking at the work of Graham Greene and Arthur Koestler and an American poet Robert Penn Warren, and then proceeds to demonstrate how the deepest questions that the most sensitive moderns ask can be met only by Christian answers. Here again the answer suggests the need to break through the prison of self-preoccupation to a new discovery of the meaning of salvation. This is shown to be profoundly relevant to the crucial problems of contemporary culture and political responsibility. Professor Wolf takes up the problem of God's revelation of himself to man and the meaning that this must have for man to-day. Both he and Professor Miller perceive that the Church is of central significance and it is within the life of the Church that we meet God. Both would agree with Mr Blamires about this. If in our modern predicament many are rediscovering certain central doctrines of the Reformation there is no question of individualism and the Church is interpreted in a very "high" way. Professor Wolf is also concerned with the relation of the Christian revelation to reason and to other religions. This is a matter of concern for Professor Tillich as well, who, in a small essay rather too packed with thought for its size, discusses the relation of biblical religion to the philosophical task. Starting with Karl Barth's great protest against humanism—a protest incidentally which underlies all these books—he asks whether there can be any relation between biblical faith and philosophy, between reason and revelation. These are certainly fundamental questions. Revelation has to be received, and its reception is "religion"; this involves a group in a given environment, historically conditioned. So the Bible is both a record of God's self-disclosure and the ways in which this is received by particular human beings. Because the word is made flesh, there is necessarily a new relationship between the human and the divine, between nature and supernature. Man asks questions and they are ultimately philosophical, and the theologian, says Tillich, must take philosophy seriously. Once more we are faced with the finite nature of man and the problem of ultimate reality. Man has to live in a tension between faith and doubt, between a personal God and the being that is beyond personality and to find the ultimate unity. This essay is somewhat different in character from the other books mentioned, but deserves very serious thought. Professor Miller applies justification to the life of the mind by saying that God can bring man to himself by honest doubt but never by the way of hypocrisy. All these books are splendid demonstrations of the new awakening of theology. The faith once delivered to the saints can speak in new language to a generation that needs it, but the renewal of man by God's grace involves the renewal and reformation of the Church as the community of the justified. The "No" of doubt is taken into the "Yes" of courage, the love of God is perpetually reaching out in forgiveness not on the basis of merit but by divine compassion, and the Church is called to serve God with an integral mind, the loyal heart and the obedient will. The fruit of faith is always to be seen in a concrete life. To men at the end of their tether

the Church must come with its faith as the nucleus of a new humanity in Christ, to men enclosed in their own finitude as if in their own fat the Church must come with all the authority of a supernatural society, and in this community of faith we live, we make decisions, we develop a style and pattern of living which is new and revolutionary, engaging heart and mind and will, resisting error and tyranny, profoundly identified with mankind because we are reconciled to God in Christ. In this life of the Church, to which all these authors in their several ways recall us and for which Schneider died, such books will provide an excellent basis for study in parish meetings and other smaller groups. Tillich, however, may be reserved for more intellectual groups, though the contact between theologians and philosophers is an essential and necessary task if twentieth-century culture is to be brought under the yoke of Christ and if Christians are adequately to love God with the mind as well as the heart.

Blamires and Miller, the Anglican and the Calvinist, are at one in insisting that the Church must "be the Church", primarily concerned with its own integrity rather than with its public influence, and yet by measure of its integrity the Church has to press home upon the wider society the meaning of the new humanity. As Miller points out, this is beyond human contriving but is a peculiar work of grace.

BANGALORE. LEONARD M. SCHIFF.

THE FOURTH GOSPEL AND THE EIGHTEENTH DEGREE. By Arthur Brown. Rockliff. 21s.

The commendation of this volume on the dust-jacket asserts that the author carries the discussion to a plane on which, to judge by their writings, most of the critics of Freemasonry would be incapable of replying. And the author himself claims that the book may be looked upon in Masonic circles as being something of a novelty, in view of the fact that the central library of the Ancient and Accepted Rite does not contain among its 2,500 volumes a single book that endeavours to relate the eighteenth, or Rose Croix, degree to the Christian faith. The present reviewer had high hopes, therefore, as he proceeded to read beyond the very interesting opening chapter, that he had at last come across what the critics of Freemasonry have always been asking for, but which no one from the Masonic side has yet produced, namely, a first-class theological defence of Freemasonry, and as himself a critic of Masonry, he was prepared to concede every point to the other side that could fairly be conceded. But unfortunately he can only confess his disillusionment and disappointment. There is in this volume comparatively little about the Rose Croix degree, but on the other hand there is an exhaustive and rather dull exposition of certain themes of the Fourth Gospel, in which little is put forward that is not already familiar to theological students. The author superimposes his exegesis of the Fourth Gospel upon the Rose Croix rite, and indicates certain points of superficial resem-

blance between the Johannine theology and the eighteenth degree. But the points of resemblance turn out to be no more striking or profound than those which could be enumerated as obtaining between the Johannine theology and most of the great heretical systems. There is always a certain resemblance between orthodoxy and heterodoxy.

Although the publishers admit that the author ignores completely the arguments that have been put forward by the enemies of Freemasonry, the reviewer hoped that he had not adhered to that policy too strictly. But, again unfortunately, he has rigidly done so, and consequently critics of Masonry are as far off as ever from having their questions answered.

It is possible that some Princes Rose Croix of Heredom may learn from this volume some things that they did not know before about the Johannine theology, but it is unlikely that anyone will gain from it a deeper knowledge of the eighteenth degree of the Ancient and Accepted Rite than he would acquire by studying the Ritual itself. The author discloses in this book rather more of the Ritual than might perhaps have been expected, and indeed he tells us that "at one stage in its preparation powerful arguments were presented with a view to discouraging its publication".

Many Royal Arch Masons will surely be offended by the author's suggestion that in their quest of Jahbulon they have "in fact been pursuing an arbitrary talisman which in the last analysis needs dexterous defence against the charges of syncretism and polytheism". That is precisely what the non-Masonic critics of Royal Arch Masonry have been saying.

BEXHILL-ON-SEA. H. S. Box.

RECONCILIATION IN CHRIST. By G. W. H. Lampe. Longmans. 6s. 6d.

THE BIBLE DOCTRINE OF GRACE. By C. Ryder Smith. Epworth Press. 22s. 6d.

The basic idea behind both these books is the evangelical principle of grace as the effective favour of God which puts away alienation (Ryder Smith) and justifying faith as personal response (Lampe).

In Dr Lampe's Maurice Lectures spiritual insight and wide scholarship combine to attempt to eradicate from our theology the remaining vestiges of the medieval doctrine of merit. Starting with Maurice's explanation of the Reformers' idea of justification as the result of a personal response to God's grace, Lampe points out the inconsistency involved in retaining the medieval substitutionary and satisfaction theories of the Atonement alongside this view. For salvation through transference of Christ's merit implies that the basis of justification is not personal response to God's reconciling work but the possession of merit, even if conferred by a legal fiction. Such a

doctrine of merit is equally inconsistent with the N.T. idea of sin as disobedience and its remedy as total obedience effectively symbolized by the death of Christ. He considers that the 1662 position of the Prayer of Oblation gives a more fitting expression to the idea of our salvation as being based upon God's own reconciling work, than that of the Interim Rite which suggests that we can make our communion only because the oblation has been made and its merits transferred to us in Christ's Body. While it should be pointed out that the Godward aspect and the unique character of Christ's redemptive work are omitted from this work and while the majority of Anglicans will, for other reasons, not accept his suggestion about intercommunion, it must be agreed that the basic idea of this book so admirably presented must retain the place which it has too often been denied in an important section of recent Anglican theology.

Dr Ryder Smith's careful and scholarly examination of the chief words and ideas connected with the doctrine of grace in the O.T., LXX and N.T., produces an interpretation of grace which is complementary to the above idea of faith. For grace also, originating in God's attitude of favour, is found to be entirely personal in the Bible, and it is this active attitude of God in Christ which is the source and instrument of redemption, effecting its purpose through its reception by the believer. Indeed, *ἱλασμός* is not appeasement of God but his own putting away of alienation and restoration of favour, and *λύτρον* does not refer to a payment to God but to the act of deliverance effected by God.

Unfortunately, the trend of the argument becomes disjointed and obscure at times, but one is able to pick up some strands later which can be fitted into the general pattern. One is that grace, to which success is essential, does not operate through "election" without reference to the desirability of the elect, and this the writer supports with ample biblical illustrations and explanations and by citing the gerundival use of *ἐκλεκτός*, the electable elect! Following from this it is claimed that sin is not original but "racial" (*sic*). At Baptism sinfulness is put away and we are counselled not so much to "be what we are" (ontologically) as to "be what we were at Baptism" (morally). Furthermore, sin having been thus done away with, it can only enter from outside through temptation (but what of that wicked accomplice inside who opens the door?). The book is an able attempt to establish the perfectionist and anti-Calvinist standpoint on the basis of biblical scholarship.

An unfortunate result of this most necessary interpretation of grace and faith in personal terms is the tendency to debunk or disregard the traditional doctrine of habitual grace (and often intellectual faith also). Theologians would do well to remember that there are other criteria than biblical word analysis and individual insight by which doctrine is established and tested, and a balanced theology will take account of all of these.

B. N. Y. Vaughan.

The Deanery,
Port-of-Spain,
Trinidad, B.W.I.

Dean Colet and his Theology. By E. W. Hunt. S.P.C.K. 30s.

This highly readable book attempts a fresh assessment of Colet's theology, a brave venture when one considers how relatively slight is the amount of written material he has left. In a book concerned with thought, it is notable how much space is given to his action, as would-be reformer of the cathedral, founder of the school, and stern critic of the faults of the Church. Though Mr Hunt supplies a new line of approach when he ends by claiming Colet as a mystic, one feels that he would agree that it is as a reformer that Colet's mind is best understood.

So the degree to which Colet was a forerunner of the English Reformation is bound to arise in our reflection upon this survey, and I would venture to suggest that Mr Hunt has, to some extent, underestimated the importance of this aspect of his work. Was not Lindsay nearer the mark when he found the distinctive element in his Christian humanism to be his reforming zeal, and desire to expound the Scriptures to the people, than the writer, who confines his emphasis to his ethical piety? Though Hunt concedes that his public lectures on the Romans were a revolutionary step, he does not trace the sequel in the fact that Tyndale was Colet's favourite pupil. On transubstantiation, it is amusing that Lupton and Hunt can read the same evidence for his views in rather opposite ways; on clerical celibacy, it might seem that there is a contradiction between Colet's insistence upon this—even its extension to virgers!—and his marked preference for married schoolmasters. One could wish that Hunt had been able to devote a little more space to his consideration of what Colet means by "faith". Though he proves his point that Colet does not anticipate the Lutheran dogma, it might be contended that it is English common sense and his own ethical fervour which cause him to conjoin faith with good works, rather than the influence of Aquinas; and in one striking passage, not referred to by Hunt, his commentary runs "*to him that worketh not* in bodily service, not laboureth in any way, *but believeth*—only believeth—*on him*, the gracious God, *that justifieth the ungody* altogether without merits, and of His mere grace and good will makes the sinner righteous with the righteousness of faith".

In general, however, Hunt has given us a shrewd conclusion to the whole matter when he emphasizes the literal meaning of the word "reformer", the one who would restore the Church to its proper form, and due subjection to the Holy Spirit, as giving us the key to Colet's thought and work.

Goodmayes. R. R. Osborn.

Durham Essays and Addresses. By Michael Ramsey. S.P.C.K. 12s. 6d.

The last two Archbishops of York somehow contrived to write books in that high office; it is much to be hoped that so clear a thinker and writer as their successor will be able to follow their good example. This small volume, containing four sections entitled

"Papers Theological and Pastoral", "On Christian Unity", "Sermons", and "Concerning the Ministry", reflects many facets of Dr Ramsey's Durham episcopate and some of the love which he bears to that diocese. The range is wide; the author is catholic and evangelical, in the proper sense. He is also free from the supposedly episcopal traits of pomposity and over-caution (he is even courageous enough to offer definitions of "education" and "Christianity" on p. 49). The sermons, with their economy and *oratio recta*, sometimes verge on slightness, the common-sense judgments on insularity (e.g. in the discussion of Bultmann)—these are characteristically Anglican faults. But on the whole it is a heartening and refreshing book, "devout, learned and useful", as he wished his clergy to be. The illustrative supplement pleasantly juxtaposes a photograph of the Coronation with one of the bishop among his spiritual grandchildren, intent on goldfish at Houghton-le-Spring.

We venture one suggestion. Dr Ramsey says that "there is a theology through which sociology might again run and not be weary". Might he (again in the Ebor tradition) pursue this much-needed theology for our gain? Much of the raw material for it is scattered about in this miscellany.

Annandale, Golders Green. Patrick C. Rodger.

Some Modern Religions. By J. O. Sanders and J. S. Wright. Tyndale Press. 2s.

This paper-covered booklet of sixty-odd pages on present-day heresies can be thoroughly recommended. Its joint authors have already written more extensively elsewhere about them, and give here succinctly and cheaply what the average Christian needs to know on the subject. There are chapters on Christian Science, Seventh-day Adventism, Jehovah's Witnesses, Spiritualism, Christadelphianism and Theosophy, and a few other cults are briefly remarked on in an appendix. This strangely includes Unitarianism, but not Plymouth Brethren or British Israel. The authors do not obtrude their own theological standpoint, but test the "modern religions" by the Bible, and find them sadly wanting.

Kenneth N. Ross.

From Brahma to Christ. By L. Tilak. World Christian Books No. 9. 2s. 6d.

Beginning from Jerusalem. By John Foster. World Christian Books No. 10. 2s. 6d.

Reformers in India. By K. Ingham. Cambridge University Press. 18s.

From Brahma to Christ arrived in time to be read at meals during our annual College Staff Retreat. For this purpose its episodic style and contents are well suited. As Canon Stacy Waddy, the editor,

admits, the book's "pattern is untidy but so was the man". Yet the publishers' claim is justified: "This is the tender and lovely story of the Tilak family in Western India, and in particular of Narayan Vaman Tilak the Indian Christian poet. It is a rare combination of biography, glimpses of the poet's inner life, and the wifely comments of the writer."

"Movements of renewal in the Christian Church have a way of coming to missionary expression." *Beginning from Jerusalem* inspires the reader to take part in that missionary expression. It is a brief history of the mission of the Church to the world along the lines laid down by Professor K. S. Latourette, but most attractively written. Consider this from Jerome on the conversion of the Goths: "These pious captives, by their intercourse with the barbarians, brought over large numbers to the true faith. . . . Among the captives were the ancestors of Ulfilas himself." Conversely we read of a lost opportunity at the end of the thirteenth century recorded by Marco Polo: "If men should have been sent by the Pope suited to preach our Faith to him, the said Great Khan would have been made a Christian, because it is known for certain that he had a great desire to be so." But you must read for yourself Professor Foster's comments on these and a hundred quotations from original sources besides. This is the text-book we have been awaiting from which to teach Church history to Indian students. And it makes exciting reading.

Reformers in India is "an account of the work of Christian missionaries on behalf of social reform 1793-1833". "Though relatively few in number the missionaries' abilities were exceptional and their enthusiasm never flagged." This carefully documented piece of research shows us their decisive influence in the fight against "idolatrous festivals and the practice of sati" (Ch. 3); for an improvement in "the status of Indian women" (Ch. 5); and in the fields of "education (Ch. 4), languages, literature, journalism and translation (Ch. 6)". Not so decisive, but still important, was their contribution to "medicine and agriculture" (Ch. 7) and to the mitigation of "caste" (Ch. 2). Moreover, all this was achieved despite the uneasy neutrality of Government (Ch. 1), which long tolerated the sacrifice of widows (sati) and actively supported the idolatrous festivals with their many abuses.

This judicious presentation of the facts is most relevant to the contemporary situation in which the past, present and future contribution to the welfare of Church and State of Christian missionaries from overseas is being most variously assessed; the situation in which, for instance, a Hindu graduate of a Christian college recently stated as a fact that his college chaplain was paid by the British Government! Let us hope that the price of this book (eighteen shillings for one hundred and twenty-three pages, exclusive of appendices) will not prevent its being widely read in India.

A. H. Dammers,

Palamcottah,
S. India.

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

ABINGDON PRESS (English publisher: ARTHUR F. BIRD): Ilion T. Jones, *Principles and Practice of Preaching* (32s.).

BEREAN PRESS: James S. Stewart, *Exposition and Encounter: preaching in the context of worship* (2s.).

BLACKWELL: Sigmund Mowinckel, *He that Cometh* (45s.).

CHALLONER PUBLICATIONS: J. A. Jungmann, S.J., *The Eucharistic Prayer* (4s. 6d.).

CHURCH HISTORICAL SOCIETY (U.S.A.): DuBose Murphy, *From "Churches" to "Church"* (25 cents).

CHURCH INFORMATION BOARD: *Old Testament Study Notes* (4s.).

CLARENDON PRESS: G. B. Caird, *Principalities and Powers* (15s.); John Lowe, *Saint Peter* (10s. 6d.).

EPWORTH PRESS: Erastus Evans, *Adjustment through Faith* (1s.).

ECUMENICAL COUNCIL OF CHURCHES IN CZECHOSLOVAKIA: J. L. Hromádka, *The Church and Theology in To-day's Troubled Times* (n.p.).

FAITH PRESS: Hilary Sheppard, *Laughing Soldier* (4s.).

FELLOWSHIP OF RECONCILIATION: Fred Moorhouse, *A Stake in the Future* (1s.).

HARVILL PRESS: Alexander Dru, *Péguy* (15s.); Charles Péguy, *The Holy Innocents and Other Poems* (15s.).

HODDER AND STOUGHTON: Edward Hunter, *The Story of Mary Liu* (15s.).

ARTHUR JAMES: Rebecca Beard, *Everyman's Adventure* (10s. 6d.); Glenn Clark, *On Wings of Prayer* (15s.).

LONGMANS: E. L. Mascall, *Via Media* (12s. 6d.).

LUTTERWORTH PRESS: Wilhelm Niesel, *The Theology of Calvin* (27s. 6d.).

MOWBRAY: Henry de Candole, *Headings for the Lessons* [for use with the new Lectionary] (3s. 6d.).

NISBET: N. H. G. Robinson, *Christ and Conscience* (17s. 6d.).

OLIVER AND BOYD: Karl Barth, *Christ and Adam: Man and Humanity in Romans 5* (6s.).

OXFORD UNIVERSITY PRESS: Kenneth Cragg, *The Call of the Minaret* (38s.); H. Bettenson (Ed.), *The Early Christian Fathers* (16s.).

PATERNOSTER PRESS: G. C. Berkouwer, *The Triumph of Grace in the Theology of Karl Barth* (18s.).

GEORGE PHILIP AND SON: Basil Hall, *John Calvin* (1s. 6d.).

ST ANDREW PRESS: William Barclay, *The Gospel of Luke* [new edition] 12s. 6d.); William Barclay, *The Letters to the Corinthians* [new edition] (12s. 6d.); Andrew W. Blackwood, *Planning a Year's Pulpit Work* (18s.).

S.C.M. PRESS: John Ferguson and Ian Pitt-Watson, *Letters on Pacifism* (3s. 6d.); W. A. Visser 'T. Hooft, *The Renewal of the Church* (12s. 6d.); Philip Mairet (Ed.), *Christian Essays in Psychiatry* (15s.); E. R. Fairweather (Ed.), *A Scholastic Miscellany: Anslem to Ockham* [Vol. X in The Library of Christian Classics] (35s.).

SHEED AND WARD: Louis Bouyer, *Life and Liturgy* (18s.); Geoffrey Graystone, *The Dead Sea Scrolls and the Originality of Christ* (8s. 6d.).

SOCIETY OF FRIENDS: *Quakers visit China* (3s.).

S.P.C.K.: *Right Paths* [Memoir of Bishop A. A. Markham] (3s. 6d.); M. V. Woodgate, *Father Congreve of Cowley* (5s.); J. E. Hunt, *English and Welsh Crucifixes 670–1550* (25s.); A. E. J. Rawlinson, *Current Problems of the Church* [The Bishop of Derby discusses the Ecumenical Encounter, Episcopacy and the Anglican Tradition, Baptism and Confirmation, and the Church and Marriage] (5s.).

THAMES AND HUDSON: Paul Tillich, *The Religious Situation* (12s. 6d.).

UNIVERSITY OF CHICAGO PRESS (CAMBRIDGE UNIVERSITY PRESS): Solomon Goldman, *The Ten Commandments* (28s.).

VALLENTINE, MITCHELL: Hugh J. Schonfield, *Secrets of the Dead Sea Scrolls* (21s.).

WESTMINSTER CATHEDRAL CHRONICLE: *Tribute to Cardinal Griffin* [with twenty photographs] (3s.).

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